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Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V أیدہ اللہ تعالیٰ بنصرہ العزیز visited Capitol Hill USA on 27th June 2012

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کیپٹل ہل میں خطاب کے بعد باہر تشریف لارہے ہیں

بسم الله الرحمن الرحيم

In the name of Allah Most Gracious Ever Merciful

ANSARUDDIN

Magazine of Majlis Ansarullah UK

Content

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Majlis Ansarullah UK
Baitul Futuh, 181 London Road,
Morden, Surrey, SM4 5PT
Tel: 020 8687 7810; Fax: 020 8687 7845
e-mail: ansaruddin@ansar.org.uk

Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

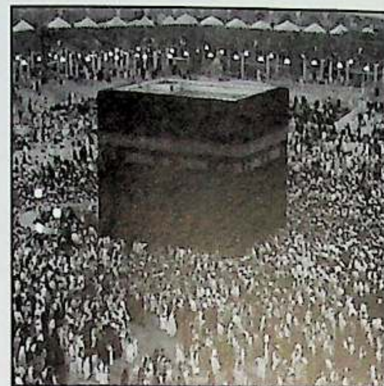
I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad صلى الله عليه وسلم is His Servant and Messenger.

I solemnly pledge that I shall endeavour througout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

WALES MOSQUE FUND APPEAL.

ALL ANSAR ARE REQUESTED TO PARTICIPATE

Dars ul Qur'an



The Fate of Martyrs in the Cause of Allah

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَلَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ
أَمْوَاتٌ ۭ بَلْ أَحْيَاۗءٌ وَّلٰكِنْ لَّا تَشْعُرُوْنَ

"And say not of those who are killed in the cause of Allah that they are dead; nay, they are living; only you Perceive not."

(Al-Baqarah, 2:155)

The teaching about steadfastness naturally brings in the question of sacrifices that Muslim were making in the cause of Islam. Therefore, the Holy Qur'an suitably refers to the subject of martyrs. Death is not the end of life, and in this respect believers and non-believers stand on the same footing and enjoy no distinction. Nor it would be wrong to speak of them as dead in the ordinary sense of the word. But the word "Ahyya" or living has been used here about martyrs in a special sense.

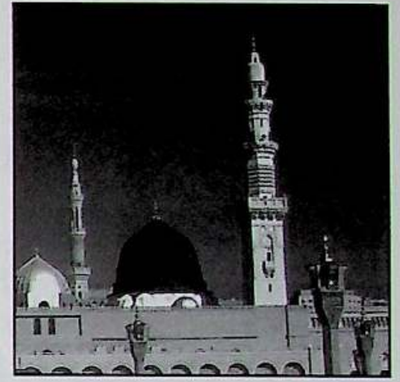
Importantly, the word "living" as used above is, in this sense, applied to him who's work, or more properly speaking the cause for which he lays down his life, does not come to an end with his death. The verse, therefore, points out that those who lay down their lives for Islam should not be regarded as dead, because the cause for which they gave their lives still stands and is all the more strongly upheld by others who take their places.

Again, according to the Arabic idiom, "living" is also one whose blood is avenged. The verse implies that as full satisfaction is taken for the blood of Muslims killed in the way of God, not only in the sense that far more non-Muslims join the fold of Islam than those killed in the wars but also in the sense that the number of non-Muslims killed is much larger than those killed among the Muslims, therefore Muslim martyrs are not really dead.

The word "living" may possess yet significance. As a rule, life after death does not fully begin immediately after death. The soul of man continues in a state of torpor for some time after death. This period varies with different persons according to the degree of their spiritual purity. As martyrs sacrifice their lives for the sake of God, their souls do not remain long in torpor but are quickly revived into a new life. This is one of the reasons why martyrs are called living, not dead.

The verse comprises a great psychological truth, which is calculated to exercise immense influence on the life and progress of people. A community that does not duly honour those of its members who lay down their lives for the cause for which the community stands sows the seeds of its ruin. Again, a community which does not arrange to remove the fear of death from the hearts of its members seals its own fate. The verse under comment provides an effective safeguard against both these dangers.

Dars ul Hadith



On the Appearance of the Messiah and Mahdi

The Holy Prophet صلى الله عليه وسلم is reported to have said:

"What will be your condition when the Son of Mary will appear among you and he will be your Imam from among yourselves?" (Bukhari, Kitabul Anbiya)

"There will come a time when nothing will remain of Islam except its name only, and nothing will remain of the Holy Qur 'an except its inscription. Their mosques will be splendidly furnished but destitute of guidance. Their divines will be the worst people under the Heaven and strife will issue from then and avert to them." (Mishkat Kitabul Ilm Fatha uthalith, p. 38).

"I give you the glad tidings of the Mahdi who will be raised by my Urnmah at the time of the decadent people. He will fill the earth with equity and justice." (Musnad Ahmad)

Hadhrat Abu Hurairah رضي الله عنه narrates:

"We were sitting with the Holy Prophet صلى الله عليه وسلم when Surah Jumu'ah was revealed to him. When he recited the verse: And he will appear among others from among them who have not yet joined them (62:4), a man asked: O Messenger of Allah, who are these people? But Huzur did not answer him. The man repeated his question three times. Hadhrat Salman Farsi رضي الله عنه was sitting amongst us. The Holy Prophet صلى الله عليه وسلم put his hand on his shoulder and said: "Even if faith will ascend to the Pleiades, some men from among his people will bring it back to earth." (Bukhari, Kitabul Tafsir Surah Al-Jumu'ah wa Muslim).

Hadhrat Abdillah ibn Umar narrates that the Holy Prophet صلى الله عليه وسلم said:

"The Mahdi will appear from a village named Kad'a." (Jawahirul Israr, p. 56, Baharul Anwar, Vol 13, p. 23).

The Holy Prophet صلى الله عليه وسلم is reported to have said:

"God Almighty will show signs in his attestation and like Companions of the Holy Prophet in Badr, the Mahdi will be granted 313 illustrious companions whose names will be recorded in an authoritative book. " (Jawaharul Israr, p. 56, Hadhrat Sheikh Ali bin Hamza bin Ali-ul-malakul Tusi, Irshadati Faridi, Vol 3, p. 70).

"For our Mahdi, there are appointed two signs which have never been manifested for any other claimant since the creation of the Heavens and the earth. They are that at his advent there shall occur an eclipse of the moon on the first of its appointed nights, and an eclipse of the sun on the middle of its appointed days, and both will occur in the same month of Ramadhan." (Sunan Dar Qutni, vol 2, p. 65, Bab Safatus Salatul Khusuf).

"I swear on Him Who holds my life in His hands that the Son of Mary shall surely appear amongst you as a just Arbiter and will break the cross and annihilate the swine." (Bukhari)

"When you hear the advent of Mahdi, it is then enjoined on you to enter his Bai 'at even if you have to walk on snow by crawling and creeping to reach him, for indeed he is Khalifatiillah Mahdi." (Kanzul Ummal).

"The one who recognises the Promised Mahdi, he should convey my Salams to him." (Durr-i-Manthur, Vol 2, p 445).

"He who dies in a condition that he has not recognised the Imam of the Age dies a death of ignorance" (Musnad Ahmad bin Hanbal, Vol 4, p. 96).

Continued from Page 15

establish this institution and May enable them to continue to serve the humanity, Ameen.

References:

Ali, Moulvi Sher, the Holy Qur'an: Arabic Text with English Translation 2005. Islam International Publications Limited. (In every quotation the Arabic name of the chapter appears first in italics followed by its number and the number or the numbers of the relevant verses.)

1.Al-e-Imran 3:111

2. Ahmad, Hadhrat Mirza Ghulam, the Conditions of Initiation (Bai't).

3. Ahmad, Hadhrat Mirza Ghulam, 1880 'Braheen Ahmadiyya' Part 2 Roohani Khazaen Vol 1 page 73.

Writings of the Promised Messiah عليه‌السلام



In Brahin-e-Ahmadiyyah, God Almighty has named me Isa, and has told me that He and His Messenger صلى‌الله‌عليه‌وسلم had prophesied my advent. But as a body of Muslims was firmly of the faith and I too believed that Jesus عليه‌السلام would descend from heaven, I was not inclined to construe God's revelation literally but interpreted it differently and continued in the belief which I shared with the common Muslims and even set it forth in Brahin-e-Ahmadiyyah. Thereafter, Divine revelations descended upon me like torrential rain, affirming that I am the Promised Messiah who was to come. At the same time hundreds of signs appeared, and both heaven and earth rose to affirm my truthfulness. The bright signs of God compelled me to believe that I am the Messiah that was to come in the latter days. This was despite the fact that my earlier belief was that which I had set down in Brahin-e-Ahmadiyyah. Not relying entirely upon the revelation that was vouchsafed to me, I sought adjudication from the Holy Qur'an and I was convinced by several conclusive verses that Jesus son of Mary عليه‌السلام had indeed died, and that the last Khalifah would appear from among the Muslims under the title of the Promised Messiah. As there is no darkness left after the dawn of day, in the same way, hundreds of signs, heavenly testimonies, several conclusive verses of the Holy Qur'an, and a number of clear and categorical Ahadith compelled me to believe that I am the Promised Messiah. I had no desire for such a thing and it was enough for me that God should be pleased with me. I led a life of seclusion and no one was aware of my existence, nor did I desire that people should recognize me, but it was God Who pulled me out of my solitude. I had wished to live and die in seclusion, but He decreed that He would make me known with honour throughout the world. If you want to know, then ask God why He did so. I have no say in the matter.

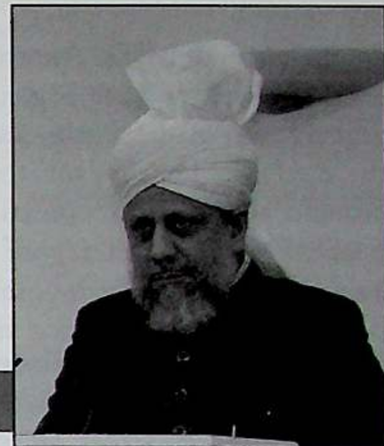
Similarly, in the beginning I believed that I bore no resemblance to the Messiah, Son of Mary عليه‌السلام He was a Prophet and one of the distinguished men of God. Therefore, whenever something in my revelation appeared to exalt me above him, I interpreted it as partial exaltation. But in due course, Divine revelation, which descended upon me like plentiful rain, did not permit me to continue in this belief and the title of 'Prophet' was clearly bestowed upon me, albeit with the proviso that I was a Prophet in one aspect, and follower of a Prophet in another. The instances of Divine revelation that I have cited in this book also reveal what God Almighty says concerning me vis-a-vis Jesus son of Mary عليه‌السلام. How can I reject the continuous revelations that I have received in the course of twenty-three years? I believe in those holy revelations as I believe in all the Divine revelations that have preceded me. I also understand that Jesus son of Mary عليه‌السلام was the last Khalifah of Moses عليه‌السلام and I am the last Khalifah of the Prophet صلى‌الله‌عليه‌وسلم, who is the Best of Messengers. Therefore, God willed that, compared to Jesus عليه‌السلام, I should not be deficient in any respect. I do realize that these words of mine will not be welcome to those whose love for Jesus borders on worship. However, I pay no heed to them. How can I reject the Divine command and revert to darkness from the light that has been granted to me. In short, I am not guilty of any contradiction. I only follow that which is revealed to me by Almighty God. Until I was enlightened by Him, I continued to assert what I had said in the beginning. But when God bestowed knowledge upon me, I said to the contrary. I am a human being and do not claim to know that which is hidden. This is the fact, whether anyone accepts it or not. I do not know why God did so, but I know this much that God's jealousy is deeply aroused in heaven against the Christians. They have reviled the Holy Prophet صلى‌الله‌عليه‌وسلم in a manner which would well-nigh rend the heavens asunder. In this manner, God reveals that the lowly servants of that Messenger صلى‌الله‌عليه‌وسلم are more exalted than the Israelite Messiah son of Mary. He who is provoked and angered by these words may die in his anger but God has done as He willed and He always does what He wills. What power does a man have to object as to why God did so?

[Haqiqat-ul-Wahi, Ruhani Khaza'in Vol. 22, pp. 153-155]

Extracts from an address by

Hadhart Khalifatul Masih V أيده الله تعالى بنصره العزيز

On the occasion of Ijtema Ansarullah 4th October 2009.



Attention to Acts of Worship

As a matter of fact, the age of Ansarullah is such an age in which the indicators of the end of life become apparent. Eventually, with the advancement of age, one day life is going to terminate, and that is the end. So the steps that are fast moving towards that end should seriously impel attention towards this matter with concern to act. Therefore, a believer who has the fear of God Almighty, with the advancing age, and foreseeing the end becomes afraid and this condition of fear compels him to sincerely bow before God Almighty seeking His nearness. Recently, we have been through the month of Ramadhan. I hope that during those days a special change must have taken place even in those who are generally slack enticing them to pay attention to prayers, as is proved by the attendance in mosques. Therefore, if this change takes place, a hundred percent in Ansar, we shall be able to see a magnificent pure and pious change in the Jamaat, the effects of which we shall feel not only in ourselves but in our wives and children as well.

When Allah the Exalted commanded to offer prayers, He also proclaimed that it will cause a holy revolution in yourselves. People ask me to tell them a prayer or invocation which can create a holy change in them that eventually becomes firm. The greatest prayer or the greatest invocation, of course, is Salat, on the condition that it is offered as is justified. That is why it is narrated in a Hadith that the Holy Prophet, peace and blessings of Allah be upon him, said: 'Salat is the kernel of worship'. Therefore, the one who obtains the kernel that includes all sorts of prayers, and not only prayers but also all those qualities of humbleness, humility, helplessness, and lamentation which can enable a believer to attain the nearness of God Almighty, then there would be no need of looking for any other kind of prayers or invocations.

Therefore, when you have taken on the name 'Ansarullah' then, the foremost and the greatest and important requirement of becoming Ansarullah is that its standards of worship should be honoured. As I said, Ansarullah in addition to establishing their relationship with Allah, have to set an example for youngsters and children and if there is slackness in prayers in Ansarullah or a large part of them remain slack or even if not a majority but a portion of them show negligence in this respect, then by not paying attention to the basic obligations of prayers they would be depreciating their relationship with Allah the Exalted and they would be committing a crime which is a religious crime by not fulfilling satisfactorily a fundamental religious obligation.

Salaat is such an important obligation that is absolutely necessary. After the Pronouncement of Kalimah Tayyaibah (The Credo of Islam), pledging the Unity of Allah the Exalted and proclaiming faith upon the Holy Prophet, peace and blessings of Allah be upon him, the obligation of Salat has been ranked as the most important article of Islam. That is, Kalimah Tayyibah is the verbal profession of becoming a Muslim and Salat is its practical manifestation. Therefore, as long as practice is not there, a man becomes an offender by mere verbal proclamations. A man accepts the law of a country but if he contravenes it, would he not be declared an offender? Of course, he would definitely be an offender. Accordingly, the one who does not offer prayers is a religious offender and then such people become national offenders by not setting examples as required of purity and piety before children when Allah has entrusted them with the responsibility of their reformation. In fact, they are not justifying the rights of this custody Allah has blessed them with. If discord is created in the nation, it is on account of the negligence of such people who have been entrusted with this responsibility. If strife occurs in their progeny, it happens because of the lack of supervision and prayers. Therefore, when Ansar say that Alhamdolillah (All Praise belongs to Allah), we

are members of Majlis Ansarullah, it means that we are members of that organisation which is the organisation of those who are the helpers of Allah the Exalted. That means, that we are prepared to provide all sorts of practical support for the establishment of the Unity of Allah the Exalted and upholding the flag of the Holy Prophet, Peace and Blessings of Allah be upon him, in the world; and the first and founding step of providing that practical help is, in fact, Salat which is a fundamental obligation enjoined by Allah the Exalted. When these practical examples of worship are established in homes, Salat in congregation is talk of the house, its significance sinks in the minds of the new generation, and that way we are training our progeny on the foundations which Allah the Exalted has prescribed for us. It is a very critical role that the head of the family is quietly carrying out. Therefore, always remember that by the shortcomings of Ansarullah, weaknesses breed in the growing generation. A child had given a correct reply to an elder when he said that if I slip in the mud, by slipping, I alone shall be hurt, but if as an elder you slip, you will cause the whole nation to capsize with you. That elder also did not take that message at word level, but delved deep in to it to admit that the child was right: He had several students and there were many people who followed him. A slightest slip in his actions could ruin the world and the hereafter of them all. Therefore, this is the thinking which is needed to be developed in every member of Ansarullah and every helper of Allah. Only then can we truly say that we really are Ansarullah, otherwise taking out the membership of Ansarullah, or joining the organisation or after the age of forty years entering it reluctantly under compulsion; becoming its member in accordance with the regulations of the Jamaat or paying little money from income for the subscription of the Majlis, or taking part in the Charity Walk or taking part in a few programmes of Ijtema or participating for two days in Ijtema cannot make you into Ansarullah. Ansarullah are those who make sure that the commandments Allah the Exalted has enjoined are complied with and to understand well the responsibilities as believers, and ways to act upon them, purely for attaining the pleasure of God Almighty. They have to make the effort and strive for fulfilling those responsibilities. Therefore, drawing attention towards worship and prayers is an extremely important matter to which a hundred percent of Ansarullah should pay attention.

Creation of Heavens and Earth as per Bible and Quran

(Khalid Saifullah Khan)



Both, the Bible and the Quran mention various aspects of the creation of the heavens and the earth. Answers to some of the pertinent questions provided by these Books are stated in the ensuing paragraphs.

1. What did exist there before the universe was created?

BIBLE: According to the Bible, before the universe was created it was all void (empty space) on which darkness prevailed, except the waters on which the Spirit of God floated or hovered. It is written: "In the beginning God created the heavens and the earth. The earth was without form, and void, and darkness was on the face of the deep. And the Spirit of God was hovering over the face of waters." (Genesis 1:1-2; Holy Bible, The New King James Version, Thomas Nelson Publishers, 1982)

QURAN: What pre-existed the creation of the universe is stated in the following verse:

God says: "Do not the unbelievers see that the heavens and the earth were a closed- up mass ('ratqan'), then, We clove them asunder ('fataqna')? And, We made from water every living thing. Will they not then believe?" (21:31)….

Explaining this verse, Hazrat Khalifa-tul-Masih IV رحمہ اللہ تعالی writes:

"In this verse the word 'ratqan' (closed up mass), and 'fataqna' (We clove them asunder), carry the basic message of the whole verse. Authentic Arabic lexicons give two meanings of 'ratqan' that have great relevance to the topic under discussion. One meaning is 'the coming together of something and the consequent infusion into a single entity, and the second meaning is 'total darkness'. Both these meanings are significantly applicable. Taken together, they offer an apt description of the singularity of a black hole." (Revelation, Rationality, Knowledge and Truth, p 304)

2. According to the Bible God created the heavens and earth in six days.

According to Genesis, God created the universe in six days in the sequence mentioned below. Unlike the Quran, the Bible does not mention that the heavenly bodies will remain in operation only for an appointed term.

1st day: Light was created and days and nights came into existence. (Genesis 1:3-5)

Comment: It is to be noted that the sun and earth had not yet been created, nor the movement of the earth on its axis, (creating days and nights), had yet begun, due to which it is either a reporting error or has to be taken in metaphoric sense. Apparently, the Bible's statement is taken literally because in both the Jewish and Christian calendars, the Sunday is regarded the first day of the week. Perhaps under their influence the Arabs also call Sunday 'First day' of the week ('Yaum-ul-ahad'). Thus according to their understanding, the creation is supposed to have started on Sunday and finished on Friday, with God resting on 7th day, Saturday (Sabbath).

2nd day: Two waters were separated by creating the firmament heaven in between them. (Genesis 1:6-8)

Comment: If water had existed before creation of heavens and earth, then how could it be void as stated in Genesis 1:1-2.

3rd day: On this day the earth, seas, vegetation and plants were created. (Genesis 1:9-13)

Comment: The sun had not yet been created, but plants appeared on earth, which is not understandable.

4th day: Two great lights (sun and the moon) were created. (Genesis 1:14-19)

Comments: How the earth, seas and plants existed before sun is not understood. It is against what the scientists believe.

5th day: The birds and the living creatures of the seas were created on this day. (Genesis 1:20-30)

Comments: It is dubious that while birds were flying, there were no cattle and beasts on earth.

6th day: On this day the cattle, creeping things, beasts of the earth and man were created. (Genesis 1:24-31)

Comment: Man was created last of all other creation, which corroborates with scientific knowledge.

It may be concluded that according to the Bible, the universe was created by God in the following sequence or order: Light was created and days and nights came into existence; then two waters were separated and the skies (stars, planets, satellites and meteorites etc) were created in between the two waters; then earth, seas, vegetation and plants came into being; then two great lights (sun and moon) were created; then the birds and creatures of the sea came into existence; then the cattle, creeping things, beasts of the earth and man were created; then on the 7th day (Sabbath/Saturday) God rested. (Genesis 2:1-3)

3. According to the Quran the heavens and earth were created in six periods or stages (and not six days).

It is to be noted that whereas the Bible mentions the creation of all the inanimate and animate things in six days, the Quran mentions them separately. According to the Quran the heavens and earth were created in six periods:

"Surely, your Lord is Allah, Who created the heavens and the earth in six periods…" (7:55)

"And, verily, We created the heavens and the earth and all that is in between them in six periods and no weariness touched Us."(50:39) Likewise, man was also created in six periods.(22:6; 23:13-15).

It deserves to be noted that while the Bible states the time of creation as six 'days', the Quran speaks of it as six 'Ayyam' i.e. periods or stages. The Quran does not use the word "Naha'r" (the equivalent of 'day', i.e. time between sunrise and sunset; opposite of "Lail") but uses the word 'Ayya'm' (plural of 'Yaum' which is opposite of 'Lailah'), and has a much extensive meaning than "Naha'r" (Note No. 4793 at p 2858 of The Holy Quran with commentary, vol V). "Ayyam is the plural of 'Yaum' which denotes time absolutely (1:4); or it may signify an indefinite period, or a stage in the development of a thing. It is not possible to surmise and define the length of this period. It may be 'a thousand years' (22:48), or 'fifty thousand years' (70:5). The word 'yaum' definitely does not refer here or in any other verse of the Quran as the period of time determined by the rotation of the earth on its axis. God has not disclosed to us the extent of all His days. If some of God's days extend over a thousand years and others over fifty thousand years, there may be still others which extend over millions or billions of years. "(Note No. 984, The Holy Quran, English Translation & Commentary, edited by Malik Ghulam Farid, under verse 7:55)

As such, according to the Quran, the heavens and earth were created in six periods or stages and not in six days, which are created by revolution of earth around its axis.

4. According to the Quran, the universe is not eternal, but will function only for an appointed term.

The Holy Quran says:

" Allah is He Who raised up the heavens without any pillars that you can see. Then He settled Himself on the Throne, and He pressed the sun and the moon into your service; each (planet) pursues its course until an appointed term…" (13:3)

"Hast thou not seen that Allah makes the night pass into the day, and makes the day pass into the night, and He pressed the sun and the moon into service; all pursuing their course till an appointed time, and Allah is well aware of what you do. (31:30)

"He created the heavens and earth in accordance with the requirements of wisdom. He makes the night to cover the day, and He makes the day to cover the night; and He pressed the sun and the moon into service; each pursues its course until an appointed time. Hearken, it is He (alone who) is the Mighty, the Great Forgiver." (39:6)

In the following verses the Quran clearly speaks of a point in space, which is the sun's final resting place and that the sun and the moon will strictly maintain their mutual distance and keep on moving together in the same direction, till an appointed term:

"And the sun is constantly moving in the direction of its ultimate abode of rest. This is the decree of the Almighty, the All-Knowing. And for the moon, We have regulated stages until it looks like a thin branch of an old palm tree. Nor does it behove the sun to overtake the moon nor for the night to overtake the day…" (36:39-41)

Thus, we see that the heavens stand without pillars, or they stand on such pillars (force of gravity, magnetic power or movements of planets etc.) which we cannot see.

These verses also make it clear that the universe is not eternal, but has a predetermined age, as it will pursue its course only till an appointed time.

5. According to the Quran, the universe is not static, but is undergoing a continuous change and expansion.

The Holy Quran says:

"And the heaven, We built with Our own powers ('aydin') and indeed We go on expanding it ('musi'un')" (51:48)

Commenting on this verse, Hazrat Khalifa-tul-Masih IV (ra) writes:

"It should be remembered that the concept of the continuous expansion of the universe is exclusive to the Quran. No other Divine scripture even remotely hint at it." (Revelation, Rationality, Knowledge and Truth, p 303)

6. No weariness touched God on creation, nor He needed rest on its completion.

According to the Bible, God rested on the seventh day. (Genesis 2:2) Contrary to it the Quran says:

"Do they not realize that Allah, Who created the heavens and the earth and was not wearied by their creation, has the power to bring the dead to life? Yea, verily, He has power over all things." (46:34)

As such, God is neither fatigued, nor takes any rest, nor do His works ever stop. He is free from such weaknesses.

7. According to the Quran, all the heavenly bodies including the earth were created in first two periods and food & protection systems of earth were provided in later four periods.

As shown above, the sequence of creation mentioned in Bible is not clear and is at odds with the current scientific knowledge.

According to the Quran, the heavens and earth were created together at the same time, in two periods or stages (41:10 and 41:13). In other words, the earth was made along with the other celestial bodies in two periods, eras, stages or phases. In the next four stages, the provision of food system and arrangements to protect life on earth with the help of a number of near-heavens (Sama'-ud-dunya') and mountains on earth etc. were provided, as stated in the following verses:

"Say, 'Do you really disbelieve in Him Who created the earth in two days? And do you set up equals to Him? That is the Lord of the worlds. He placed therein its foods in proper measure in four days – alike for all seekers. Then He turned to the heaven, while it was (something like) smoke, and said to it and to the earth; 'Come ye both of you (in obedience) willingly or unwillingly. They said, 'We come willingly'. So He completed them (in the form of) seven heavens in two days, and He revealed to each heaven its function. And, We adorned the lowest heaven with lamps (for light) and (provided) it (with the means of) protection. That is the decree of the Mighty, the All-Knowing." (41:10-13).

It was in the later four periods that mountains were created which played a central role in providing food. At that time, the heaven higher than the near seven skies was covered by extremely hot, smoke like water

vapours, which on falling on earth, which too was extremely hot then, were converted again into vapours and raised to the high regions of the skies to rain on earth again. This process (which was part of the four periods of provision of food and protection) continued for a very long time, till the water collected in deep parts of the earth to form seas. During the first two of the four periods, the vapours after rising began striking the mountains and returned to earth in the form of rain. As a result of this process the earth and its high surroundings were sufficiently cooled. Then, during the last two stages, seven or several heavens were provided around the earth, in the last two stages, for them to act as roof or canopy of the earth mentioned in 2:23 and 40:65.

To each of the heavens a specific task was assigned as mentioned in the following verse:

"... He revealed to each heaven its function..."(41:13).

These were the four stages in which the system of food and protection of earth was provided. Thus the two concomitant stages of creation of heavens and earth, when added to four periods of arrangement of food and protection on earth, make six periods in all in which the heavens and the earth were created. Sometimes, the two concomitant periods are mistakenly counted separately, which brings the total number of periods to eight, instead of six. (See introductory note to Chapter 41 at page 847 of Holy Quran, Urdu translation by Hazrat Khalifa-tul-Masih IV Rahima-hullah)

8. Significance of number 7 in regard to number of heavens.

The Hly Quran states the number of heavens as seven. But it should be remembered that the number 7, 70 or 700 are used by Arabs in the sense of several and many; and not necessarily the exact number of 7. The surrounding heavens that act as roof of the world may, therefore, be seven or several. Their purpose is to provide protection to the earth, as a roof does to a house. Allah says:

"Allah is He, Who has made for you earth a resting-place, and the heaven a structure (for protection) (40:65) and "Who made the earth a bed for you and the heaven a roof..." (2:23) Earth is protected by the skies by destroying the meteors in the atmosphere, filtering the harmful rays and returning to the earth whatever is needed for sustaining life on it. In this respect, each layer or heaven does a specific job assigned to it.

9. There are numerous earth-like planets in the universe.

The Bible makes mention of one earth only, due to which it is given a central position and status in the whole universe. On the contrary, the Quran mentions that the number of earths in the universe is as many as there are the heavens. They are stated to be seven, where the number 7 may signify several or a multitude of them. Allah says,

"Allah is He, Who created seven heavens, and of the earth the like thereof..." (65:13)

Thus, if the number of heavens is seven or several, the earth-like planets are also several. It opens up the possibility of man-like creature inhabiting some other planets in the universe elsewhere too. Indeed, it is so as Allah clearly mentions the existence of crawling or walking creature existing in other parts of the universe as well. Allah says,

"And among His signs is the creation of the heavens and the earth, and of whatever living creature He has spread forth in both. And He has the power to gather them together whenever He pleases." (42:30)

The Quran disclosed 1400 years ago that apart from earth, life in some form existed in heavenly bodies too and in some way, physically or by dint of communicating with each other - that we do not know as yet - they will be united with man of the earth.

10. The birth of creation took place in the same order in which God's principal attributes are stated in Surah Fatiha.

Bible mentions the sequence of creation of heavens, the earth and living creature, including man, in Genesis, as mentioned in Para No. 2 above. But the Quran alludes to a different sequence, which is in harmony with the scientific knowledge.

God's attributes are reflected in His creation. He manifested Himself by putting in action His principal attributes through His creation, as mentioned in 'Sura Fateha' (first chapter of the Holy Quran).

To be continued in the next issue

Ahmadiyya Community's Services In The Health Sector

With Special Reference to **Fazle Omar Hospital**, Rabwah, Pakistan.

Dr. Latif A. Qureshi, Former Chief Medical Officer Fazle Omar Hospital, Rabwah.

Introduction:

The followers of the Holy Prophet Muhammad صلی اللہ علیہ وسلم are described in the Holy Qur'an in the following verse:

'You are the best people (Ummah) because you have been created for the good of the mankind'[1]

The Ummah remained like that working for the good of the humanity and served the mankind until such time that it left the practice of Holy Qur'an and declined in moral and spiritual values.

Renaissance:

At the beginning of the fourteenth century Hijri, the Messiah promised by the Holy Prophet صلی اللہ علیہ وسلم appeared in the world and started the renaissance of the faith.

Ninth condition of initiation (bai't) for Ahmadis as prescribed by the Promised Messiah علیہ السلام is:

'That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.'[2]

In one of his Persian verses in his famous book 'Braheen Ahmadiyya' he wrote:

'My aim, object and desire (of life) is the service of mankind. This is my job, my responsibility, my tradition and my guiding principle.'[3]

The service of mankind was thus revived among the followers of the Holy Prophet Muhammad صلی اللہ علیہ وسلم. He showed the way by his own example in this field. Hadhrat Moulvi Abdul Karim records that he observed one occasion when the Promised Messiah علیہ السلام remained very busy for several hours distributing medicines to poor sick women and children, who had come to him from the surrounding villages for treatment, Someone commented that Hadhrat is spending so much time on distributing medicines when a lot of work for writing and publishing is unfinished. Hazoor علیہ السلام replied that this work is equally important and, moreover, there is no good doctor in Qadian to help these poor people.

This is the guiding principle and tradition of the Promised Messiah علیہ السلام himself in helping the sick and poor people that continues to enlighten the members of the Ahmadiyya community to this day.

The First Khilafat:

Hadhrat Hakim Maulvi Noor ud Din رضی اللہ عنہ was an eminent and very knowledgeable physician. He served as the personal physician to the ruler of

Kashmir. He became an Ahmadi on the first day of initiation 23rd March 1889 and later migrated from his home town, Bhera to live permanently in Qadian during the life time of the Promised Messiah عليه السلام. He brought his medical knowledge and expertise with him to Qadian and continued to treat and help the ailing humanity. The Promised Messiah عليه السلام often used to send patients to him for treatment. After the demise of the Promised Messiah عليه السلام, Hadhrat Hakim Noor ud Din رضي الله عنه became the first Khalifatul Masih and the supreme head of the Ahmadiyya Community. His medical services still continued, but were curtailed because of his other duties. Hadhrat Dr. Khalifa Rashid ud Din who qualified from the Lahore Medical School (later King Edward Medical University) was an eminent physician. He was desirous of setting up his practice in Delhi, but came instead to Qadian persuaded by Hadhrat Khalifatul Masih I رضي الله عنه He established a dispensary in Qadian and served the people there.

The Second Khilafat:

Hadhrat Mirza Bashir ud Din Mahmood Ahmad رضي الله عنه became the second Khalifatul Masih and the Supreme Head of the World wide Ahmadiyya Community in 1914. Health sector and service to the mankind made great strides during the 52 years of his Khilafat. There was a great influenza pandemic in the year 1919 and Hadhrat Dr. Hashmatullah Khan, another person who qualified form the same Lahore Medical School, was called to Qadian from Patiala to cope with the great medical burden that this flu epidemic put on the inhabitants of Qadian and the surrounding villages. Not only that, he stayed permanently in Qadian and established the Noor Hospital in Qadian with all the modern facilities of the time. Dr. Mirza Munawwar Ahmad, who was the son of Hadhrat Khalifatul Masih II, also joined this institution after qualifying from the same King Edward Medical College, Lahore in 1942 as a Medical Officer as he had dedicated his life to the service of community and the people. This hospital continued to expand and serve until the partition of India in1947, when Hadhrat Khalifatul Masih II رضي الله عنه and most of the community members had to leave Qadian and migrate to Pakistan. The staff of Noor Hospital also left Qadian and immediately established a dispensary in Lahore.

Shortly afterwards, a barren, lifeless piece of land, Chak Dhigian, was acquired in the District Jhang to establish a Colony for the Ahmadis displaced due to the partition of India. This colony was named Rabwah. At that time, this piece of land as mentioned before was barren, sandy, primitive and devoid of water and vegetation. The first institution to be established in this colony was a dispensary manned by Dr. Mirza Munawwar Ahmad and a few of his helpers. Hadhrat Dr. Hashmatullah Khan was busy as the personal physician to Khalifatul Masih II رضي الله عنه and remained with him in Lahore. This dispensary was the fore-runner of the later day Fazle Omar Hospital.

Fazle Omar Hospital:

During the early fifties it was decided to build a new hospital in place of the two room dispensary. The funds were, however, very scarce at that time and an appeal for contribution was launched for building this new hospital. This campaign was personally led by Dr. Mirza Munawwar Ahmad and many people including Hadhrat Khalifatul Masih II رضي الله عنه, the children of Hadhrat Promised Messiah عليه السلام, Sir Muhammad Zafrullah Khan رضي الله عنه and other dignitaries of Ahmadiyya Community, many eminent doctors, surgeons and industrialists contributed for the building of this hospital. The names of the contributors can still be viewed on the tablets preserved on the walls of the hospital. The hospital building was built piece-meal as the funds became available over many years. Soon, casualty, outpatient departments, medical, surgical and women wards, operation theatres, labour rooms, X-ray department, ECG facilities, clinical laboratory and a well stocked dispensary were functioning. The patients, who were mostly very poor, came from all the surrounding villages and towns. There was an ambulance service for the transportation of the sick people if they needed a care that was not available in Rabwah. A regular mobile team of doctors, dispensers and helpers also visited the villages to distribute medicine among those villagers who could not travel to Rabwah for treatment. There was a special provision for the treatment of patients suffering from tuberculosis, which was very common ailment at that time. They were properly investigated and correctly treated, their chemotherapy properly supervised. All this work of construction, procurement of funds, as well as the treatment and care of the sick people was planned, executed and supervised by Dr. Mirza Munawwar Ahmad, who remained the Chief Medical Officer of the hospital for nearly quarter of a century. He was assisted by many people in this work and most of them had

certain outstanding qualities that are detailed below.

Dedication:

Many people who have served and continue to serve this institution have dedicated their lives for the service of the community and people just for the sake of God. The term used is 'Waqifeen e zindagi' i.e. dedication of life. They have worked with total dedication and have given all their time, energy and abilities with an unmatched commitment. Some came in their youth and served to mature old age. Some came after retirement from other services and served here for as long as they could function usefully. Such personnel have included doctors, nurses, technicians, office workers and lay persons. This dedication is the reason for the progress of this institution despite very meager resources.

Hard Work:

A very important quality of those, who served is hard work. Some of them, often worked 24 hours duty schedules as there was a chronic shortage of staff. The resident doctors, some of them old, attended to the emergencies during nights many a time, on their own with care and hard work. They sacrificed their comfort and sleep for their patients day after day, week after week and month after month without a break. The nurses and the midwives also worked in the same way. The theatre, laboratory and X-ray technicians were very good, well trained and efficient. They often worked single handed 24 hours a day producing good results and providing excellent service to the hospital and the patients. Most of these personnel were acquired, trained and supervised by Dr. Mirza Munawwar Ahmad himself.

Service to Humanity:

Good treatment always costs money. The population served by the hospital was not wealthy and were not able to afford the cost of such treatment. A large number of the patients attending the hospital worked in various institutions of the community such as schools, colleges, offices and the missionaries and their families who had dedicated their lives for the propagation and service of Islam. They had no other independent means to pay for their treatment. The budget of their parent institutions for medical treatment was also very limited.

Then there was a very large number, almost 80 to 90 percent of those attending the outpatient department, came for treatment from the surrounding villages and were desperately poor. Although, there were many constraints in providing standard good medical treatment for all of them, yet this was very efficiently managed by the administration by several measures. Some of these are outlined below:

- Bulk buying of good quality medicines for common ailments brought the cost down.
- Proper supervision of the treatment of chronic illnesses like tuberculosis and diabetes was cost effective. The patients often continued their medication for the prescribed periods and attained cure.
- Fund raising efforts for the treatment of the poor people were personally supervised and many well to do people regularly contributed for the treatment of poor patients in the hospital; it was successful due to regular appeals for funds by the Chief Medical Officer.

All these measures resulted in good up-to-date treatment provided to most of the seriously ill poor patients who visited this hospital for service.

Prayers:

Many of the modern scientists, including the physicians and surgeons of the world are not aware of the benefits and powers of prayers. The Ahmadis, on the other hand, know the value and importance of the prayers in the execution of any job specially the treatment of patients. This hospital has this unique advantage that it has always been in the lime light and its functioning and service is closely monitored by the Khulafa of Ahmadiyyat ever since its foundation stone was laid down by Hadhrat Khalifatul Masih II himself. They have all prayed for the progress of this institution. They have prayed for the patients who come here for treatment. They have taken keen interest in its affairs and problems and helped the staff by their special prayers. The staff who has served this hospital also knows the value of prayers and at every step of their life they utilize this tool of seeking the help of Almighty at all times. This regular habit of praying has brought special fruits for the betterment of this institution.

Progress and Future:

From a humble beginning, of a two room rural dispensary, in a small, newly populated town of poor, displaced people has now progressed to a tertiary care centre in the shape of Tahir Heart Institute. This is certainly a miracle, which took place in a short time. May Allah bless those who worked diligently to

Continued on Page 3

Press Release

Nizarat Umoor-e-Aama

Sadar Anjuman Ahmadiyya Rabwah (Pakistan)

Ph: 047-6212459...6213055 Fax: 047-6215459 Email: press.section@saapk.org

AHMADIS IN RAWALPINDI DEPRIVED OF THEIR RIGHT TO CONGREGATE FOR EID PRAYERS.

Saleem ud Din, spokesperson for the Jama'at Ahmadiyya, Pakistan.

Rabwah (PR): This year, on 20 August 2012, Ahmadis in Rawalpindi had nowhere to offer their Eid prayers as they were deprived from this right by the district authorities. There has been false propaganda and baseless accusations about the place of worship and its locality. As a result, the Ahmadis were deprived from their fundamental right to worship at the premises.

The sad part of this whole episode is that the local administration seems to be only concerned about the demands of miscreants. The authorities always pressurise Ahmadis to compromise rather than allowing them to perform their religious duties that are guaranteed by the constitution and the international convents that Pakistan has signed.

The spokesperson of Jama'at Ahmadiyya Pakistan, Saleem ud Din, said that, "the government and local administration has violated the article 20 of constitution of Pakistan after stopping Ahmadis from congregating for Eid prayers. The article 20 ensures every citizen of its right to freely perform its religious duties."

Mr Saleem ud Din said that Ahmadi would never compromise or accept any pressure on their fundamental right to worship. This is not only a denial of religious freedom but also depriving the Ahmadis of an annual ritual where worship goes with social activity. Eid is a religious event but it also has a huge social impact that brings people closer together and the authorities have deprived them of their right to peacefully gather on this annual event.

For the last many years, Ahmadis have been gathering at Ewan- e- Tawheed for worships on Juma and Eid, in addition to regular prayers but now they have been forcefully stopped against their will. This year, till the last minute the local authorities gave false hopes to Ahmadis that they could congregate and gather for Eid worship. This was not meant to materialise as at the eleventh hour local Ahmadiyya administration was informed that they cannot gather for Eid. This left the local Ahmadis with no choice and no hope for a gathering fitting for an Eid and leaving them disheartened and marginalised.

The larger question arise from this whole scenario is that how far this government and its cronies, at the district level, are going to go in order to appease the miscreants who seem to have an endless list of demands?

End of Press Release

Tabligh News Letter

July & August 2012 Majlis Ansarullah UK - Qiadat Tabligh

Olympic Post Card Distribution Campaign Feedback.

A few email comments received after the campaign.

- **Lynn writes:-**

I recently was given a Tower Bridge Olympic rings postcard that was created by your group. I am interested by the post-card. I am interested to understand your intentions in printing and distributing this image during the Olympics. I feel that your organisation aimed to reach a broad, international audience (that congregated in London during the Olympics) to spread the word about Islam. Perhaps hoping that the peaceful spirit of the Olympics would suspend some political and religious differences for a short time? And that this was a good time to extend a hand and clear up some misconceptions around a religion that has received some (Western) criticism for the past several years.
I thought this was an interesting way to start a dialogue with a broad, general public. It would be nice to hear if anyone has been in touch because of seeing the postcard.
I hope you find the time to indulge in my conversation as I very much look forward to your thoughts.
Best wishes
Lynn

- **James Mitchell writes:-**

I hope you are well and Ramadan is going OK.
Is there anyone within your organisation who can translate spoken Arabic (northern Syrian dialect) into English? I recently returned from Turkey where I met and got to know some Syrian refugees and back in London have recorded their answers from questions I've put to them over Skype. I have recorded these conversions onto a digital machine and have also converted them as a computer file. If there is anyone who would be willing to help me out I would much appreciate it.
My father is an Olympics volunteer in Victoria Station and received some of the your nice postcards from someone from Muslims For Peace!
Thanks. James Mitchell

- **Chris Howard writes:-**

I was recently in London attending the Olympics when I was handed a postcard printed by yourselves with the slogan 'Love for All Hatred for None, Welcome to London'. I just wanted to write to you to express how pleased I am that tourists and spectators will receive your message as part of their experience of visiting the UK.
Regards. Chris Howard Bath

- **Wayne writes:-**

Just wanted to drop an email to say, I was given a postcard beside Big Ben in London Saturday afternoon by a lovely well manner smartly dressed young Muslim lad.
I would just like to respond and say that you!
I am an English born man into the Church of England, and although I don't frequent my local church I do have a faith.
I do feel sympathy towards 99% of Muslims in our country, as I know Islam is a good faith and very strict and takes dedication to follow and to be a good Muslim, it is a shame and pity a minor few in any religion could potentially create bad feelings between faiths.
I believe 'God' whom ever he is, is purely what we ourselves see, a black man and a white man could be looking at the same 'being' but the white man will see his belief and of course the black man will see his.
Yours Truly
Wayne

- **Desi & Sean writes:-**

We would like to thank you for the 'welcome' postcards we were handed, by a nice young gentleman, near the Thames Embankment pier yesterday - what a wonderful gesture - we will be using the postcards. We didn't realize until we got home, that they were from Muslims For Peace. We are not Muslim and have had a look at your website which is interesting. Many thanks for the kind gift,

Desi & Sean

- **Noel Campbell writes:-**

I just wanted to thank you for the wonderful postcard 'Love fro All Hatred for None'. Hopefully it will show many people that being a Muslim does not equate with violence. I was born in N. Ireland as a roman catholic. I know people can jump to conclusions based solely on your faith. I respect all religions and have many Muslim friends through work. Well done.
Thank you

Noel Campbell

Preparation Team

Shakil Ahmad Butt - Qaid Tabligh

Naibeen: Munir Ahmad Raja & Mohammad Mahmood Khan

دورانِ عرصہ(July- Aug 2012) تبلیغی کاموں میں حصہ لینے والے ریجنز اور انصار کے نام

ریجن	داعیانِ اِلی اللہ
London	Muhammad Ahsan, Liaquat Shamsi, Imtiaz Ahmad, TahirMehmood, NasirAmad, QureshiJamil, Sami Qureshi, Khalid Mehmood, Agha Habeebullah, Aans Ahmad, IrfanAhmad,ZahidMahmoodBajwah, Muhammad RafiqBhatti, Mumtaz Ahmad, GhulzarMashood. Bashrat Soroya, Saeed Hashmi,Alyas Bhatti,Syed Zafar. Mahmood Ahmad,WAjid Manan, Rasheed Shaikh, Masood Ahmad,Hafeez Ahmad, Tahir Ahmad , Rafee Ahmad, Rasheed Ahmad Bashar Ahmad, ,Anas Khan, Mirza Ijaz Irfan Ahmad, Liaquat Ali,Lateef Ahmad,Yasir Javaid
Bait-ul Futuh	Amir RazaMirza, ArshidIqbal, SaleemUlHaq Khan,AyubNadeem, Mubarak Loan, Naseer Khan, Muhammad Ghuman, Rashid IqbalBajawa, Mahmood Ahmed Khan,Hassan Khan, Mashud Khan, Mughees khan. Abdul Waheed , M. Idrees Shaid, Basharat Gafar, Nasir Gill , Kaleem Anjum , M. Ajmal, Mudasser Loan.
Bait-ul Noor	AbdurRahman, M Sulaman, M Mansoor, Mubarak Ahmad, Abdul Rashid Witol, Baba Osman, HarunAsamoah, Hussain Atta, Ahmed Kyei, Sadique-Boateng, M Amjad,Sardar Sultan Ahmad, Ahmad Yanful, Abdul Rashid Witol, Sadique Boateng, Ahmad Kyei, Sadique Mensah, Haroon Asamoah, Sadique Quansah, Hussain Atta, Mirza Masood, Dr Sikiru Sani, Basharat Ahmad Sarooya, Naseer Mohamad, Naeem Ahmad,naseeb Anwar, Azaz Ahmad, Mubarik Qadiani, Rana Attaullah, Salah Uddin, Rana Shahbaz Ahmad, Rana Shafqat, Sarfraz Ahmad, Abdul Shakoor, Amir Salim, Rana Abdul Latif, Shakeel Ahmad, Naseeruddin Hamanyun, Ahmad Naseer Uddin, M Azam, Naseer Abid, Abbas Ahmad, Sardar Sultan Ahmad, M Amjad, Khalid Mahmood, Hfiz Furqan Ahmad, Abdul Basit, Tauseef Ahmad, Jamil Ahmad, M Akram, M Ameen, Nazim Rasool Butt, Ahmad Kyei, Sadique Mensah, Haroon Asamoah, Mohamad,naseeb Anwar, Amir Salim, ,
Midlands	Hasan Mohammad, Sulayman Hydra, Naem Mufti, Khalid Hussain, Amjad-Mahmood. Amjad Mahmood & Rafi ahmed , Ch. Habibullah, Tahir Dar, Waqar Ahmed ,Maqsood Saeed Amjad Mahmood & Rafi ahmed , Ch. Habibullah, Tahir Dar, Waqar Ahmed ,Maqsood Saeed
North West	IftikharulHaq Khan, KamrulAkhter Khan, WaqeeulHaq Khan,Waseem Ahmed, Muzaffar Ahmed, Abdul Hamid, Khalid Hayat, SajidArin, Abdul Mateen, Iftikhar Bury, Sheikh Muhammad Waseem Hayat. KamrulAkhter Khan, IftikharulHaq Khan, KamrulAkhter Khan, Muzaffar Ahmed, Abdul Hamid Ahmad. Munawar Ahmed, Waseem Ahmed. Pir Daud Ahmad , Hassan Ahmad.Dr Hafeez Khan , Abdul Mateem, Professor Muhammad Nawaz Ahmad, Daued Ahmad, Shahid Fazla Umar , Ajiz Khaksar Sheikh Muhammad Waseem Hayat. Ajiz Khaksar Sheikh, Muhammad Waseem Hayat,Mansoor Sadiq,Sohail Sarosr
North East	Mubashar Khan,Ijad ul Haq,Naeem Sadique
South	Khalid amen, Sheraz Ahmad, Nazar Muhammad Khokhar, Nasir Ahmad, ShaikhAsif, Mubarak Majeed, ShareefRandhawa,Tasawur Malik, Abdul Waheed , Lateef Mangat, Umair Ahmad, Safeer Ahmad, Usman Noor.
SouthWest	MunawarMughal, Anwar Sheikh, Mubarak Ahmed

لندن اولمپکس۔ چند تصاویر

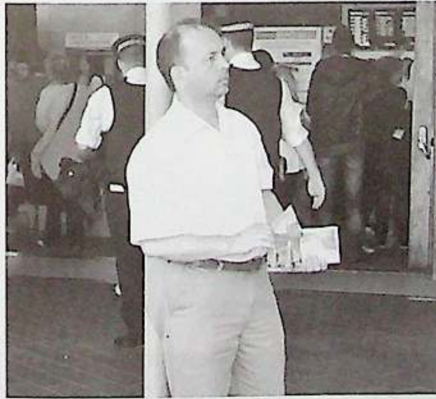
























لندن اولمپکس۔ چند تصاویر















Glasgow Majlis held Tabligh Stall







بہت سے کارڈز حاصل کرنے لوگوں نے Google پر جاکر Love for All Hatred for None کو وزٹ کیا ہے۔ اس طرح Ahmadiyya.uk کو بھی وزٹ کیا ہے۔

کارڈ پر جو ویب ایڈریس دیا گیا تھا وہ Muslims for Peace.org تھا۔ جو جماعت احمدیہ امریکہ کی ویب سائٹ ہے۔ جسے بڑی تعداد وزٹ کر رہی ہے۔

حضور اقدس کی خدمت میں درخواست دعا کے لئے ہر روز خط لکھا جاتا رہا۔ اللہ تعالیٰ محض اپنے فضل و احسان سے اس بہت ہی حقیر اور معمولی کوشش کو قبول فرماتے ہوئے بہت ہی اعلیٰ نتائج عطاء فرمادے، اور لوگوں کو مزید جماعت کی ویب سائٹس پر جاکر تعارف حاصل کرنے کی طرف توجہ ہو۔ نیز تمام مدد کرنے والوں کو اللہ تعالیٰ اپنی جناب سے دین و دنیا کی بہترین حسنات سے نوازے۔ آمین













حضور انور کی خدمت میں جب مکرمی صدر صاحب مجلس انصار اللہ یوکے نے اس تقسیم کی رپورٹ پیش کی اور مزید 5 لاکھ کی تعداد میں کارڈز پرنٹ کروانے کے لئے اجازت کی درخواست پیش کی، تو حضور اقدس کا ارشاد تھا کہ مزید دو لاکھ پرنٹ کروالئے جائیں، اگر فوری ہو سکتے ہیں۔ اِس پر مکرمی صدر صاحب مجلس انصار اللہ کو یہ فکر پیدا ہوئی کہ اگر حضور اقدس نے دو لاکھ ہی منظور فرمایا ہے تو ممکن ہے کوئی رکاوٹ پیش آنے والی ہو۔ اس ارشاد کی روشنی میں دوبارہ دو لاکھ تیار ہو کر 10 اگست کو موصول ہو گئے، جن کی تقسیم 11 اگست سے شروع کر دی گئی۔ اس کوشش کے ساتھ کہ تقسیم کا کام جتنی جلدی ہو سکے مکمل کر لیا جائے۔

چنانچہ حضورِ اقدس ایدہ اللہ تعالیٰ کی خدمت میں خاص دعا کی درخواست کے ساتھ صدقہ بھی دیا گیا۔ بروز ہفتہ 11 اگست بعد دوپہر اولمپکس پارک کے ارد گرد انتظامیہ نے غیر احمدیوں اور دوسرے مذاہب والوں کی طرف سے غیر مناسب رویہ دیکھ کر سب کو دور ہٹ جانے کا کہا، اور پھر بروز اتوار 12 اگست ہر قسم کی تقسیم پر پابندی لگا دی۔ محض اللہ تعالیٰ کے فضل اور نصرت سے حضور اقدس کے اس ارشاد کی وجہ سے ایک طرف تو ہم نقصان سے بچ گئے اور دوسری طرف دو دن کے اندر ہی انصار نے کوشش کر کے تقسیم مکمل کر لی۔ الحمد اللہ

اولمپکس پارک کے سامنے Stratford سٹیشن کے باہر ہمارا تقسیم کا کام بہت عمدگی سے چل رہا تھا، کہ غیر احمدی مسلمانوں کے تقریباً دو، اڑھائی صد نوجوان پیلے رنگ کی جرسیوں میں ملبوس، جن پر is Life just a Game? لکھا ہوا تھا، پہنچ گئے اور اولمپک ٹریفک مینجمنٹ کے کاموں میں رکاوٹ شروع کر دی، نیز لوگوں کو گھیر کر تبلیغ اور بحث شروع کر دی اور اس چیز کو ریکارڈ کرنے کے لئے ان کے ساتھ آئے ہوئے کیمرے والوں نے فلمیں بنانی شروع کر دی۔ جس پر تھوڑی دیر کے بعد ہی مینجمنٹ نے اُن کے سمیت ہمیں بھی وہاں سے ہٹا کر دور بھیج دیا۔ ان پیلی جرسی والوں میں چند داڑیوں والے انگریز بھی تھے، جو پبلک کو گھیر کر بحث کر رہے تھے۔ دو بڑی بڑی داڑیوں اور اونچی شلواروں والے مولوی ان کی نگرانی کر رہے تھے۔ اس طرح ہماری تقسیم کے کام میں کافی رکاوٹ آگئی۔

اسی طرح عیسائیوں اور یہودیوں کی بھی کل کافی ٹیمیں موجود تھیں اور شور شرابا بھی کر رہے تھے، تقریریں بھی کر رہے تھے۔ جس کی وجہ سے اولمپکس انتظامیہ نے ہر قسم کی تقسیم روک دی۔ یہ کہتے ہوئے آج سے کسی کو بھی یہاں کچھ بھی تقسیم کرنے کی اجازت نہیں ہوگی۔ اس پر تمام کام کرنے والی ٹیموں کو فوری طور پر شہر کی طرف بلا کر تقسیم کا کام دوسرے علاقوں میں بڑھا دیا۔ اور اللہ تعالیٰ کے محض فضل واحسان سے ہمارا ٹارگٹ مکمل ہو گیا۔ حضور اقدس کی منظوری سے مزید 2 لاکھ پرنٹ کروائے گئے تھے، محض اور محض اللہ تعالیٰ کی غیر معمولی مدد اور فضل سے تقسیم مکمل ہو گئی۔ الحمد اللہ علی ذالک

اس خاص پروجیکٹ کے لئے جو کہ مجلس انصار اللہ یوکے کے تحت بنایا گیا تھا۔ لندن کے تینوں ریجنز، لندن، بیت الفتوح، بیت النور سمیت، ایسٹ ریجن، ساؤتھ ریجن، مڈل سیکس اور ساؤتھ ویسٹ کی 48 مجالس کے 1700 انصار اور ان کے چند بچوں کو خدمت کی توفیق ملی۔ جزاکم اللہ تعالیٰ

مکرمی صدر صاحب مجلس انصار اللہ یوکے نے نیشنل عاملہ میٹنگ میں اس پورے کام کو کس طریق پر کرنا ہے، واضح کیا اور ممبران سے مشورہ لیا۔ اس پروگرام کی نگرانی کے لئے نائب صدر مکرم ظہیر احمد صاحب جتوئی کو مقرر کیا، ان کی مدد کے لئے نائب صدر مکرم منصور احمد صاحب کاہلوں، نائب صدر چوہدری رفیق احمد جاوید صاحب، لندن کے تینوں زعماء اعلیٰ مکرم شیخ طارق محمود صاحب، مکرم رانا عبد الطیف صاحب، مکرم طیب احمد صاحب، ریجنل ناظم ساؤتھ مکرم اظہر محمود صاحب، ریجنل ناظم ایسٹ مکرم پیر بشارت احمد صاحب، مکرم شکیل احمد بٹ صاحب قائد تبلیغ اور خالد محمود صاحب ایڈیشنل قائد عمومی کو شامل کیا۔ مکرم پیر بشارت احمد صاحب نے اپنی ٹیم کے ساتھ میٹنگ میں شامل ہو کر پلان بتایا کہ کن پوائنٹ پر تقسیم کی جا سکتی ہے۔ اسی طرح مکرمی صدر صاحب مجلس نے ایک کمیٹی مقرر کی جو کارڈز کی ڈیزائنگ اور ویب سائیٹ سلیکٹ کرے۔ مکرمی صدر صاحب مجلس انصار اللہ یوکے ہر روز مختلف علاقوں میں وزٹ کر کے جائزہ لیتے رہے اور ساتھ ساتھ مقرر کردہ ٹیم کی راہنمائی کرتے رہے۔ مجالسکے زعماء جنہوں نے بڑی محنت سے انصار کو اس خدمت کے لئے تیار کیا، مبارک باد کے مستحق ہیں۔ اللہ تعالیٰ دین ودنیا کی بہترین حسنات سے نوزے۔ آمین

لندن اولمپکس کے موقع پر تبلیغی مساعی

اس سال اولمپکس کھیلیں لندن میں منعقد ہوئیں۔ مجلس انصار اللہ یو کے نے ان کھیلوں کے دوران لندن کے مختلف علاقوں میں تبلیغی پوسٹ کارڈز تقسیم کئے۔ بفضلہ تعالیٰ یہ پروگرام اللہ تعالیٰ کی تائید و نصرت سے غیر معمولی طور پر کامیاب رہا۔ تمام کارکنان اپنی اپنی مقرر شدہ جگہوں پر پہنچے اور اپنی ڈیوٹی مکمل کی۔ ان پوسٹ کارڈوز کی تقسیم کے دوران موسم کافی حد تک خراب رہا اور اکثر وقت بارش ہوتی رہی لیکن اس کے باوجود کارکنان بڑے جذبہ ہمت و حوصلہ سے کام کرتے رہے۔ تاکہ زیادہ سے زیادہ لوگوں تک پیغام حق پہنچ جائے۔

ان پوسٹ کارڈز کی تقسیم کے لئے مختلف ٹیمیں تشکیل دی گئی تھیں جنہوں نے مندرجہ ذیل مقامات پر راستوں میں کھڑے ہو کر گزرنے والے مرد و زن کو مسکراتے چہروں کے ساتھ یہ کارڈز پیش کئے۔

Hyde Park corner, Stratford Olympic Park Station, Oxford Street, Trafalgar Square, Buckingham Palace, Piccadilly Circus, Victoria Station, Westminster Bridge, London Eye, Tower Bridge, Waterloo Station, Windsor, Cardiff (different places within city), and Wimbledon Tennis Court .

بہت سے کارڈز حاصل کرنے والوں نے بہت خوشی کے ساتھ کارڈز لئے، بعض لوگوں کو یہ کارڈز اتنے پسند آئے کہ وہ تھوڑی دیر کے بعد آکر اپنے دوستوں کے لئے مزید کارڈز لینے کی خواہش کا اظہار کرتے۔

اکثر نے اپنے خیالات اور جذبات کا اظہار بڑے مثبت انداز میں کیا اور بہت اچھے اور حوصلہ افزاء ریمارکس دیئے۔

1۔ ایک چینی سیاح کارڈ لینے کے کچھ دیر بعد واپس آئے اور تقسیم کرنے والے ناصر بھائی کو بڑے جذباتی رنگ میں گلے ملے اور پھر ایک پیکٹ سگریٹ تحفہ میں پیش کیا۔

2۔ اسی طرح ایک اور سیاح نے Love for All کے پیغام کی بہت تعریف کی اور اپنے لئے خریدا ہوا Keyring اس ناصر بھائی کو پیش کر دیا۔

3۔ ایک فرنچ اخبار نویس نے تعریف کرتے ہوئے اپنا کارڈ بھی دیا اور رابطہ کے لئے کہا، نیز ایک اولمپک کا بروچ جو کہ اس نے اپنے کوٹ پر لگایا ہوا تھا اس ناصر بھائی کو بطور تحفہ اُتار کر دے دیا۔

4۔ امریکن باسکٹ بال ٹیم کے ایک کھلاڑی بھی کارڈ لینے والوں میں شامل تھے، جنہوں نے دو تین منٹ رُک کر گفتگو کی اور محبت کے اس پیغام کو بہت سراہا۔

5۔ ایک فیملی کے سب بچوں اور ماں باپ نے کارڈ لئے اور چلے گئے، تھوڑی دیر بعد خاوند غصے میں واپس آیا اور ساری فیملی کے کارڈ واپس کئے کہ تم لوگ مسلمان ہو اور اچھے لوگ نہیں ہو۔ اس کی بیوی نے جب دور کھڑے یہ معاملہ دیکھا تو خاوند کو ایسے نفرت بھرے رویہ سے روکا۔ اس پر وہ پھر ساری فیملی کو لے کر واپس آیا اور معافی مانگی، نیز اس کی بیوی نے ساری فیملی کے لئے دو دو کارڈز حاصل کئے اور کہا کہ ہم اپنے تمام دوستوں کو یہ خوبصورت پیغام والا کارڈ بھجوائیں گے۔

مکرم عبدالسمیع صاحب (رکن خصوصی عاملہ مجلس انصار اللہ) نے سابق لیبر گورنمنٹ کے وزیر خارجہ جناب ڈیوڈ ملی بینڈ (جو کہ اپنی فیملی کے ساتھ آئے ہوئے تھے) کو کارڈز دیئے اور بتایا کہ مَیں احمدی ہوں۔ جس پر انہوں نے کہا کہ وہ جماعت کو بہت اچھی طرح جانتے ہیں۔ کارڈ کو بہت سراہا اور کچھ دیر رُک کر مزید گفتگو کرتے رہے۔

اللہ تعالیٰ اپنی جناب اور رحمت سے حضرت خلیفۃ المسیح الثالث رحمہ اللہ پر ہزاروں ہزار برکتیں اور رحمتیں نازل فرمائے کہ اُن کے یہ محبت بھرے الفاظ آج دنیا میں امن کے نعرے کی صورت اختیار کرتے جا رہے ہیں۔

اللہ تعالیٰ محض اپنے فضل و احسان سے جماعت کے لئے بار بار اس بات کو تقویت ایمان کا ذریعہ بناتا ہے کہ خلفاء وقت کا ہر فیصلہ اللہ تعالیٰ کی حکمتوں سے پُر ہوتا ہے۔ جس کے غیر معمولی نتائج بعد میں ظاہر ہو جاتے ہیں۔

مجلس انصار اللہ نے حضور اقدس کی اجازت سے دو لاکھ کارڈز پرنٹ کروائے اور اللہ تعالیٰ کی غیر معمولی مدد اور نصرت سے تقریباً ایک لاکھ پچانوے ہزار کارڈز صرف دو دِنوں میں تقسیم کرنے کی توفیق ملی۔ الحمد اللہ

تبلیغی پروگراموں کی ریجن وار رپورٹس



Baitul-Noor Region

مجلس Upper Mitcham کے زیرِاہتمام مورخہ 8 جولائی 2012ء اپنے تبلیغی گاؤں میں Quran Exhibition کا انعقاد کیا گیا۔ اس پروگرام میں 3 غیر از جماعت مہمانوں نے شرکت کی، جن میں مقامی برٹش شامل ہوئے۔



North-West Region

مجلس Liverpool میں مورخہ 14 جولائی 2012ء کے روز مکرم زعیم صاحب مجلس نے اپنے پڑوسیوں کو گھر پر دعوت دی، جس میں اسلام و احمدیت کا تعارف پیش کیا، ہومنٹی فرسٹ کے تحت ہونے والی جماعتی خدمات کا ذکر کیا اور مہمانوں کے سوالات کے جوابات دیئے۔ اس پروگرام میں 20 غیر از جماعت مہمانوں نے شرکت کی۔



Midlands Region

مجلس Northampton کے زیرِاہتمام مورخہ 2 جولائی تا 14 جولائی 2012ء مقامی لائبریری میں Quran Exhibition لگایا گیا، جس کے بعد مورخہ 28 جولائی 2012ء کے روز مجلس سوال و جواب کا انعقاد کیا گیا۔ مکرم زعیم صاحب مجلس نے اسلام و احمدیت کا تعارف پیش کیا، رمضان کے روزوں کے متعلق اسلامی تعلیم کے مطابق وضاحت کی اور مہمانوں کے سوالات کے جوابات دیئے۔ قرآن نمائش اور اس پروگرام میں مجموعی طور پر 250 غیر از جماعت مہمانوں نے شرکت کی۔







London Region

مجلس Raynes Park کے زیراہتمام مورخہ 15 جولائی 2012ء تبلیغی گاؤں Tedworth میں Quran Exhibition اور مجلس سوال وجواب کا انعقاد کیا گیا۔ مکرم شیخ طارق محمود صاحب زعیم اعلیٰ لندن اور مکرم خالد محمود صاحب نائب زعیم اعلیٰ نے اس پروگرام کے انعقاد سے قبل Good Shepherd Church Tadworth کے پادری Mr Vicar کے ساتھ ملاقات کر کے واضح کیا کہ ہم قرآن کریم کی تعلیم پر مبنی نمائش کرنا چاہتے ہیں، تاکہ گاؤں کے لوگوں کو اسلام کی اصل تعلیم پہنچائی جائے۔ اسلام کے متعلق جو غلط تاثر پایا جاتا ہے دور کرنے کا موقع میسر آئے۔ پادری صاحب سے مل کر زیادہ سے زیادہ لوگوں کو اس پروگرام شامل کروانے اور پروگرام ترتیب دینے کے لئے ملاقاتیں کیں۔ گاؤں کے ہر گھر میں پروگرام سے متعلقہ اشتہار پہنچائے گئے۔ پروگرام کا آغاز تلاوت قرآن کریم معہ انگریزی ترجمہ سے کیا گیا۔ شروع کے پندرہ منٹ چرچ کے پادری نے بائبل کی تعلیم کے مطابق سوسائٹی میں امن کے قیام کا ذکر کیا، بعدہ مکرم عطاالمومن زاہد صاحب استاد جامعہ نے قرآن کریم کی تعلیم کے مطابق سوسائٹی میں امن قائم کرنے کے متعلق قرآن اور حدیث کا ذکر کرتے ہوئے آنحضرت ﷺ کی سیرت کے واقعات بیان کئے، بعدہٗ مہمانوں کو سوالات کرنے کی دعوت دی گئی اس موقع پر مکرم عطاء المومن زاہد صاحب اور مکرم راجہ برہان احمد صاحب مربی سلسلہ نے مہمانوں کے سوالات کے جوبات دیئے۔

اس پروگرام میں 38 غیر از جماعت مہمانوں نے شرکت کی اور چالیس احمدی احباب شامل ہوئے۔ (چند احمدی خواتین کو بھی اس پروگرام میں شامل کیا گیا تھا) مقامی برٹش افراد نے بہت دلچسپی کا اظہار کرتے ہوئے آئندہ بھی ایسے پروگراموں کے انعقاد کی دعوت دی۔ مرکز سے مکرم صدر صاحب مجلس انصار اللہ یوکے اور مکرم چوہدری رفیق احمد جاوید صاحب نائب صدر شامل ہوئے۔

مجلس Fazl Mosque کے زیراہتمام مورخہ 26 اگست 2012ء کے روز تبلیغی Eid Party میں Quran Exhibition اور مجلس سوال وجواب کا انعقاد کیا گیا۔ پڑوسیوں کے گھروں میں پروگرام سے متعلقہ اشتہار پہنچائے گئے۔ اس پروگرام میں 14 غیر از جماعت مہمانوں نے شرکت کی۔ مرکز سے مکرم شیخ رفیق طاہر صاحب معاون صدر اور مکرم طارق محمود صاحب زعیم اعلیٰ لندن ریجن شامل ہوئے۔







Baitul Futuh Region

مجلس New Malden کے زعیم مجلس مکرم چوہدری کلیم انجم صاحب نے اللہ تعالیٰ کے فضل سے ذاتی کوشش کر کے مختلف لائبریریوں میں قرآن کریم کی نمائش لگانے کی اجازت حاصل کی۔ لہذا مجلس کے تحت مورخہ 28 جون 2012ء Raynes-Park Library میں Quran Exhibition کا انعقاد کیا گیا، جس میں 42 غیر از جماعت مہمانوں نے تشریف لا کر اس نمائش سے استفادہ حاصل کیا۔

اسی طرح مورخہ 7 جولائی 2012ء دوبارہ Raynes-Park Library میں نمائش کا انعقاد کیا گیا۔ اس پروگرام میں 40 غیر از جماعت مہمانوں نے شرکت کی۔

مکرم زعیم صاحب نیو مالڈن نے لندن سے باہر کے علاقہ Walton on Thames کی ایک لائبریری میں انتظامیہ سے گفت وشنید کے بعد تین ہفتوں کے لئے اجازت حاصل کر کے اس لائبریری میں قرآن کریم پر مبنی پوسٹرز آویزاں کئے۔ یہ بہت مصروف لائبریری ہے جس میں ہر روز سینکڑوں افراد Visit کرتے ہیں، محض اللہ تعالیٰ کے فضل سے انتظامیہ نے صدر دروازے کے قریب نمائش لگانے کی اجازت دی، جس سے لائبریری میں داخل ہونے والے ہر فرد کی سب سے پہلے نظر ہماری نمائش اور بک سٹال پر پڑتی تھی۔ ایک محتاط اندازے کے مطابق تقریباً 1100 افراد نے نمائش کو Visit کیا۔ اس موقع پر تقریباً 2000 سے زائد مکس جماعتی لٹریچر تقسیم کیا گیا۔ مرکز کی طرف سے مکرم چوہدری وسیم احمد صاحب صدر مجلس انصار اللہ یوکے، مکرم چوہدری رفیق جاوید صاحب نائب صدر اور مکرم شکیل احمد بٹ صاحب قائد تبلیغ شامل ہوئے۔

مجلس New Malden کے زیر اہتمام مورخہ یکم ستمبر 2012ء Walton on Thames Library میں ایک بار پھر Quran Exhibition منعقد کی گئی۔

مکرم چوہدری کلیم انجم صاحب زعیم مجلس نے پروگرام سے متعلقہ اشتہار لائبریری کے ارد گرد مارکیٹ میں اور لائبریری میں آنے والے لوگوں میں تقسیم کئے۔ تاکہ زیادہ سے زیادہ لوگوں تک اس نمائش کی اطلاع پہنچ جائے۔ مہمانوں کے سوالوں کے جوابات دینے کے لئے مکرم نسیم جمال صاحب اور ان کی اہلیہ اور مکرم بشیر طاہر صاحب نائب قائد تبلیغ موجود تھے۔ اس پروگرام میں 40 غیر از جماعت مہمانوں نے شرکت کی۔ مرکز سے مکرم شکیل احمد بٹ صاحب قائد تبلیغ اور دو نائبین مکرم بشارت احمد سرویا صاحب اور مکرم رؤف احمد طاہر صاحب شامل ہوئے۔







تبلیغی مساعی



اللہ تعالیٰ کے خاص فضل سے جولائی اور اگست کے دوران ہفتہ وار تبلیغی پروگراموں کے علاوہ انصار اللہ یوکے کی طرف سے 10 مجالس میں تبلیغی نشستوں کا انعقاد کیا گیا۔ جن میں قرآنِ کریم سے متعلق پوسٹرز آویزاں کئے گئے اور قرآن کریم کے مختلف تراجم والے نسخہ جات کی نمائش بھی لگائی گئی اور آنے والے مہمانوں کے ساتھ مجالسِ سوال وجواب کا انعقاد کیا گیا۔ ان پروگراموں میں اللہ کے فضل سے مجموعی طور پر تقریباً 1587 غیر از جماعت مہمان نے شامل ہوئے۔ الحمد اللہ

Islamabad Region



مجلس Crawley کے زیرِ اہتمام مورخہ 26 اگست 2012ء تبلیغی Eid Party میں Quran Exhibition اور مجلس سوال وجواب کا انعقاد کیا گیا۔ مکرم غفور اختر صاحب زعیم مجلس نے پڑوسیوں کے گھروں میں پروگرام سے متعلقہ اشتہار پہنچائے۔ پروگرام کا آغاز تلاوت قرآن کریم کے ساتھ کیا گیا۔ مکرم ریجنل ناظم انصار اللہ نے مہمانوں کو اس پروگرام میں خوش آمدید کہا۔ جماعت کا تعارف مکرم شیخ نجیب صاحب نے پیش کیا۔ بعدہ چند اہم مہمانوں نے اپنے خیالات کا اظہار کیا۔ سب مہمانوں بشمول ڈپٹی میئر Crawley، کونسلر اور MPs نے اپنی تقاریر میں جماعتی سلوگن Love for All, Hatred for None کو بہت سراہا اور ایک نہایت موثر بیان قرار دیا۔ مکرم عطاالمومن زاہد صاحب استاد جامعہ یوکے نے اسلام میں منائی جانے والی دونوں عیدوں کا ذکر کیا اور بتایا کہ رمضان المبارک کے بعد منائی جانے والی عید کی کیا اہمیت ہے۔ خطبہ حجۃ الوداع کے موقع پر آنحضرت ﷺ نے جو پیغام امن دیا تھا پڑھ کر سنایا اور وضاحت کی کہ آج اگر امن ہو سکتا ہے تو صرف قرآن کریم کی تعلیم پر عمل کر کے۔ مکرم ریجنل امیر صاحب اسلام آباد نے مہمانوں کا شکریہ ادا کیا۔ اس پروگرام میں 24 غیر از جماعت مہمانوں نے شرکت کی۔ مرکز سے مکرم چوہدری ڈاکٹر اعجاز الرحمان صاحب نائب صدر (جن کی زیر صدارت پروگرام منعقد ہوا)، مکرم شکیل احمد بٹ صاحب قائد تبلیغ اور مکرم ملک امتیاز احمد صاحب ریجنل ناظم اسلام آباد شامل ہوئے۔





TABLIGH NEWS LETTER

July & August 2012 — Majlis Ansarullah UK - Qiadat Tabligh

عہد بیعت



- ہر احمدی جس کا حضرت مسیح موعود علیہ الصلوٰۃ و السلام سے سچا عہد بیعت ہے اس کا یہ فرض بنتا ہے کہ اپنے اس عہد بیعت کو نبھاتے ہوئے اس پیغام کو جو حضرت مسیح موعود علیہ الصلوٰۃ و السلام نے ہمارے سپرد فرمایا ہے اس قوم کے ہر فرد تک پہنچائیں۔

- اسلام کا حقیقی نجات کا پیغام اپنے ملک کے ہر چھوٹے بڑے تک پہنچادو کہ یہ آج سب سے بڑی خدمت انسانیت ہے۔

(خطبہ جمعہ فرمودہ سیدنا حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز 22 دسمبر 2006)

چند ضروری گذارشات

- اللہ تعالیٰ کے خاص فضل سے مجلس انصار اللہ یو کے، اپنے پیارے خلیفہ کی تبلیغی نصائح پر عمل کرنے کی کوشش میں مصروف ہے۔ اور اکثر مجالس بڑی محنت کے ساتھ تبلیغی پروگرام منعقد کر رہی ہیں۔ الحمد للہ

سال کے شروع میں زعماء مجالس / زعماء اعلیٰ اور ریجنل ناظمین کو بر موقع ریفریشر کورسز تبلیغ ٹارگٹ دیا گیا تھا۔ جس میں City اور Village کے لئے علیحدہ علیحدہ پلان پر کام کرنے کے لئے کہا گیا تھا۔ جن ریجنز اور مجالس میں یہ کم از کم ٹارگٹ پورا نہیں ہو رہا ان کے زعماء مجالس / زعماء اعلیٰ اور ریجنل ناظمین جائزہ لیں کہ وہ کس طرح اس کم از کم ٹارگٹ کو پورا کر سکتے ہیں۔ زعماء اپنی عاملہ اور انصار میٹنگ میں اپنی مقامی صورتِ حال کو سامنے رکھتے ہوئے، لائحہ عمل تیار کریں۔ ممبران مجلس سے مشاورت کریں۔ دعا اور نئے عزم و ہمت اور منصوبہ بندی کے ساتھ میدان میں اتریں تا کہ آپ اپنی ذمہ داری سے وفا کر سکیں۔

یاد دہانی کے طور پر کم از کم ٹارگٹ ذیل میں ایک بار پھر پیش ہے۔

- ہر ماہ اپنے متعلقہ تبلیغی گاؤں میں جا کر ملینیم لیف لیٹنگ مکمل کریں اور تبلیغ سٹال لگائیں۔ کم از کم سال میں ایک Exhibition/Q&A منعقد کریں۔
- ہر ماہ اپنے لوکل ایریا City میں تبلیغ سٹال لگائیں اور کم از کم سال میں ایک Exhibition/Q&A منعقد کریں۔

اللہ تعالیٰ تمام انصار کو احسن طریق پر اس اہم فریضہ کو پورا کرنے کی توفیق عطاء فرمائے۔ آمین

خاکسار

شکیل احمد بٹ

قائد تبلیغ مجلس انصار اللہ یو کے